¶ *A Methode, to meditate on the* Pſalter, or great Roſarie of our bleſſed Ladie: With a Preface in the defence and comendation of it: And Meditations for euery Morning and Euening.

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# *In commendation of the Rosarie*

THe Psalter or great Rosarie of the B. Virgine Mary is diuided into mental and vocall praier, ioyned with the profession of our faith vttered in the three Creedes. The vocall consisteth of an hundred and fiftie *Aues*, and fifteene *Pater nosters*. The mentall containeth in it three sorts of mysteries: to wit, the ioyous, dolorous, and glorious. The first whereof is represented by the greene flourishing leaues. The second, by the sharpe pricking thornes. The third, by the most sweete and odoriferous blossoms of the most delicat Rose, which siguifieth charitie in colour, delicateneſſe in odour, and sweetenesse in sauour: For that the colour of it delighteth with sight, the odour recreateth with smell, the sauour comforteth with taste, and therefore may very fitly & spiritually be compared vnto that floure of which it is saide in the Canticles, *Ego flos campi & lilium conuallium*, I the floure of the field, and the Lillie of the incloſed valley, of which the Prophet Esay likewise made mention when he saide, *Egredietur virga de radice*

*Iesse, & flos de radice eius ascendet*. There shall a twigge shoote out of the roote of Iesse, and a floure shall ascend or rise vpp out of the roote thereof. This floure of floures and bud of the Rose the faireſt floure, appeered greene, (yet hopefull) in his birth and incarnation sharp, yet of precious colour, in his vile death and passion, but most odoriferous, comforting in his most triumphant resurrection and glorious assention. The Rosarie is a paradise of pleasures, a certaine spirituall zodiacke, which being passed from degree to degree, we turne againe to the first. By which continuall motion we may reape spirituall foode, to releeue our soules, and may purchase many other notable benefites.

This Psalter being vsed reuerently, is of such soueraigne excellencie, as it can neuer be commended sufficiently. For there is no one thing contained in it, which is not either reuerend, or wonderfull, or profitable, or euery one of them together. For if we respect the wordes therein pronounced, they are eyther of the *Pater noster*, or of the *Aue Maria*, or of the *Creede*. The first of which three is of such authority, briefenesse, and commoditie, as admittes no equalitie, being first made, and spe-

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cially commanded by Christ himselfe: next being so short as it is, yet neuertheless containing in it whatsoeuer is to bee wished in this life, or to be desired in the next, and therfore of consequence so commodious, as cannot be conceiued, much lesse vttered. The second I meane the *Aue Maria*, whose salutation was brought by an Archangell from heauen to the mother of God, whose benediction was continued vnto her, by such a Propheteſſe as was miraculously the mother of one, who was more then a Propher, whose conclusion was likewise directed vnto her by the church (the vndoubted spouse of Christ and mother of all good Christians) and al instructed by the holyghost. The third being the Creede, which the Apostles inspired by the holy Ghost, made certaine yeares before any part of the new Testament was written. The first of which three is the Charter of our charitie, the second the harbour of our hope, the third the key of our fayth. The one the complement of right loue, the other an inducement to perfect life, the last the badge of right and perfect beleefe, and all alwayes vsed of all such as haue beleeued rightly, and liued vprightly. If we consider of the matter and mi-

Ruff. in expo sit. post. Ambr. ser. 38 Hiero. ep. 1 ti ad v. lo. Hieron.

steries which are vsually therin to be meditated, they are of the greatest importance that can be imagined, to witte, of the birth, death, passion, and glorious resurrection and ascension of our sauiour Christ, of the comming of the Holy Ghost, togither with the assumption and coronation of the blessed virgin and mother of God. For this is the onely rule to leud our life and actions. A mirrour wherein men may see their exceeding miserie, and Gods farre more infinite mercie. it is a sunne which illumineth with grace, a fire which cõsumeth the rust and canker of sinne, a lenitiue oyle, to supply the wounded soules of the sinfull, so as they may bee well prepared to bee saued with the balme of mercie, It is the speciall meanes to dismount pride, to suppresse anger, to roote vp enuie, to quench letcherie, to kill gluttony, to expell auarice, and to abandon sloth, stirring men vp to imitation and deuotion, and in a word, it is the death of all sinne and iniquitie, and the verie life and entrance to all vertue and felicitie. If we regard the number, which seemeth at the first perhaps not so important, and therefore scornefully and impiously contemned of a many proude people, which like blowen bladders, puffed

Touching number, the curious shall finde them to be both significant and mistical

vp with emptie ignorance, doo well resemble vnperfect creatures, which do alwaies persecute the perfect, we shal finde no one of them without some mysterie, which is able of it selfe to minister matter abundantly, whereof to meditate. For first the number of the three Creedes, in the three sorts of mysteries, togither with the *Ave Maria*, may put vs in minde of the blessed Trinity, the three Theologicall vertues, that is, faith, hope, and charitie, to enforme the three partes of our soule, I meane the vnderstanding, memorie, and will, and also make vs to remember the beginning, middle, and ending of our pilgrimage in this vale of miserie. The fiue *Pater nosters* and mysteries, in euerie of the three parts may represent vnto vs, the fiue most precious wounds of our blessed sauiour, the fiue sences in which hee suffered to satisfie for the abuse of ours, and to vse them to repell sinne at the verie enterance, as *Dauid* did his fiue stones, for shewing those fiue woundes, wherby he wounded and killed *Ooliah*, in the verie forehead, that wee may euer after haue our senses better grounded. The seuen petitions of the *Pater Noster* may put vs in minde of the seuen dayes in which the world was created, to giue thankes

if they reade the Fathers, namely Iaffe. Aug. lib. 4.

for them, of the seuen deadly sinnes to shunne them, of the seuen graces of the holy ghost, to gaine them, of the seuen works of mercie, to practise them, of the seuen sacraments, to frequent them. The tenne *Aues* in euerie mystery may make vs remember the ten scourges of *Egypt* to feare them, the tenne commaundements, to follow and obserue them. the twelue articles of the Creede, beeing the twelue foundations of heauenly *Hierusalem* may bring to ren embrance the authors thereof, the twelue Apostles, and mooue vs so to imitate their vertues, as we may with them be indued with the twelue fruites of the holie ghost. The fifteene *Pater nosters*, with the fifteene graduall Psalmes, teacheth vs to mount with our thoughts to heauen, and may giue vs notice of the fifteene ioyes and sorowes of our blessed virgin *Marie*, that wee may haue compassion of the one, and consolation of the other. The fiftie *Aues* in euerie of the three kinds of mysteries, represent the *Iubilie*, which consisteth of seuen times seuen added to a vnitie, and therefore is a liuely remembrance of the euer-during rest which is prouided for the chosen in the land of euerlasting felicity, and to make vs thirst after it, and to aduertise

vs that al singularitie is vanitie, which is not perfited with that vnity, by giuing vs occasion to thinke on the seuen times seuen, or fortie nine cubites, which the firy furnace of *Nabuchodonozer* flamed foorth in height (being a type and shadow of the confuse quenchlesse and neuer ceasing flames of hell fire) that we may endeuour in what we may to escape them. The hundred and fiftie *Auies* maketh vp the full Psalter to the imitation of the Prophet *Dauid*, whose Psalter consists of iust so many Psalmes, representing a treble *Iubilie*, in honour of the blessed trinitie, yea, and of Christ himselfe, whose action is the most impregnable warrant of our imitation, who either as some thinke, pronounced, or meditated, on iust so many verses on the crosse, or at the least way did not by chaunce, but by choyse containe that number in and between the first and last verses, according to some verie auncient copies, to wit, betwixt *Eli, Eli, Lamazamabani*, and *Immanus tuas commendo spiritum meum*. In memorie whereof they haue beene euer sithence called the Psalmes of the passion, and many a vertuous and learned father hath with ministration thereof, and approbation of the Church, obserued that num-

Dan 3.4.

Vincent. ser. de Temp. tom. 2.

Psal. 21. 30

Panis quot. ber, as namely S. *Augustine*, who penned a Psalme of iust so many verses for his mother *Monica*, S. *Ierome* in his Psalter, Saint *Dominicke* in this, the first deuisers of the great and little Psalter of Iesus, induced in some sort thereunto by Saint *Paule* himselfe, who in a few Epistles (without any note of superstition) is noted to haue the name of Iesus Christ ioyntly or a part, as *Antonius* reporteth it 500. times, amongst which numbers he hath also Iesus Christ without any other addition iust 50 times, in honour of the *Iubilie*, and representing one part of the *Rosarie*. And therefore with these warrantes men may boldly vse that sacred number, which neither the Prophet before, nor the Apostle and learned fathers since did by hap light on, which the Lord of Prophets and Apostles, & the true teacher of all holy fathers both practised and sanctified himselfe on the crosse, for seeing we cannot pray but with number, except wee will pray but once in our liues, (which the dislikers of this holy number perchance thinke also once too many) there is no number either more conuenient or commendable then this.

If we haue an eye to the commodities, prerogatiues, and priuiledges therein contained,

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wee shall finde that reading, in which God speaketh to man, and prayer, in which man speaketh to God, are most profitably vnited in it, and that meditation and praye, wherof the one soareth and mounteth aloft with the doue, the other sorroweth and mourneth below with the turtle, are so coniuyned, as both attoned, may most effectually mittigate the seueritie of Gods Iustice, and sollicite the mildnesse of his mercy. And we shall see that reading, meditating and praying, which beeing sundred and seuered, are so wonderfully weakened, as often it chaunceth that reading without meditation prooueth rechlesse and idle negligence, and meditation without reading, addle and deceiuing diligence, and both without prayer vaine and fruitlesse irreuerence, as prayer without meditation indeuotion and ignorance: yet heere they are all three so diuinely twisted in this sacred Psalter, and most odoriferous *Rosarie*, as reading teacheth and informeth, meditation toucheth and conformeth, praier strengthneth and confirmeth, so as they do make vp a strong three twisted rope, to drawe men out of the sinke of sinne, to withdrawe him from the worlde, to pull him to God, and to binde

him to God, making meditation to first conscience, conscience to admitte compunction, compunction to cause deuotion, which of prayer is the verie pith and perfection, and knitteth such a true loue knotte of reading, meditation, prayer, and contemplation, as the first enquireth for, the second findeth out, and the third seeketh after, the last tasteth of thar, of which our sauiour willeth vs to seeke and wee should find, to knocke and it should be opened vnto vs. For it teacheth vs to seeke by reading, to finde by meditating, to knock praying, that it may be opened to vs by contemplating: yea, wee shall discerne it to bee the perfect Center, period, and full poynt, in which the spirituall senses of the soule doo most sweetely repose themselues, and in a sort rest satisfied, hearing by reading, seeing and smelling by meditation, tasting by praier, and feeling by contemplation. Wee may also perceiue that the vse thereof consorteth vs with all other good Christians, which haue specially vsed this or the like vppon their beades, euer sithence they were first inuented, knowing that the tongue in which the wordes are vsually vttered, hath beene sanctified on the crosse, and the thing it selfe

Matt. 7. 7.

to

to be practiſed and priuileged by the church, which hath from time to time greatly enricht and endowed the deuout ſayers thereof, with ſundry ſorts of indulgence.

And beſides all this, it purchaſeth vs the patronage, not onely of the firſt deuiſer, and of many other Saints which haue beene practiſers of it, but alſo of her, for whom it was deuiſed, being the dauntreſſe of hell, Lady of the world, Queene of heauen, and Empreſſe of the whole, yea the daughter of the euerlaſting father, mother of the maker and redeemer of the world, and ſpouſeſſe of the holie ghoſt, who being inthronized next the bleſſed Trinitie, is readie to intreate her father humbly, to ſollicite her ſonne importunely, to mooue her ſpouſe moſt louingly, for all ſuch as doo ſerue her reuerently, and repoſe their truſt in her confidently: all which being not obſerued diligently, maketh a great many leſſe deuout to it then they ſhould bee. And ſpecially ſuch as with their mother *Eue* lende an ouerliſtning eare to the ſubtile Serpents hiſſing againſt it, which ſuggeſting vnto them that other prayers which they vnderſtande and are more curiouſly penned, becauſe they tickle a little the itching humour of their

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imperfections, are more conuenient and profitable for them to vse, make them to leaue it altogether, and to vse others, whereby oftentimes they doo cracke the Nutte without eating the kernell, contained in this sacred Psalter, and thinking to feele a heauenly and spirituall deuotion, are often intangled in a foule and carnall affection, by meanes whereof they may quickly committe a kinde of Ghostly adulterie, if not idolatrie, rather seeking themselues then God. For although it bee a commendable thing both to pronounce the wordes of the prayer distinctly, and to vnderstand the litteral sense exactly, which to do I would aduertise al men most earnestly, yet there is no such necessitie as that without it, those which do like cleane beastes ruminate, and as it were chew the cudde in meditating of this mysterie, and vsing it deuoutly, shoulde bee depriued of the specialleste commoditie, which is, to thanke God for benefits receiued, to craue such necessaries as are to be desired, to purchase pardon for sins past, and to obtaine grace to abstaine from sinne hereafter, all which may effectually be procured by such as haue the generall intention to pray in the sense which

Christ

Christ & the Church cõmanded vnto them, though neither the wordes bee precisely pronounced, nor particularly vnderstood by them. And that we may haue some examples rather to comfort the vnlearned, then for the commending of ignorance, doth not our Sauiour himselfe say that his prayses shall bee perfected out of the mouthes of infants and sucklings, and consequently, of such as vnderstand not what they speake? And did hee not take in good parte his welcomming into *Hierusalem* on Palme sunday, with the childrens *Hosanna*, a worde which *S. Augustine* sayth cannot be translated, being not certainly vnderstoode of the learned, howsoeuer sawcy Euangel-mending *Caluin* giueth it a sense, in newe making the word with *Hosianna*, which if it were so, yet it is likely that the common people, and children especially did as little vnderstande it, as they did Christs prayer on the Crosse, thinking that hee called for *Elias* the Prophet, when hee saide *Heli, Heli*, My God, my God. Saint *Gregorie* almost a thousand yeares past, seemed with icy to report, that our countreymen here in England, which a little before could do nothing but *Barbarum frendere*, that is, rudely grunt out barbarous

Psal. 8. 1, 5.

Aug. li. 2. de doct ch. c. 11

Matth. 27. Greg. li. 27 moral. 16.

barous language, did vse to sing *Alleluia*, a word which no doubt they vnderstood no more then the children did *Hosanna*, and aboue seuen score yeares before that, saint *Ierome* sheweth that in other countries poore plowmen sung the same at their plowes. For prayers are not specially made to teach and instruct (although sometime they are some meane to doo it) but rather to offer vp our hearts desires and wants vnto God, and to shewe that wee sette our confidence in him. And thus euerie Catholike, knowing his own meaning, may well doo, though not vnderstanding it, but humbly submitting himselfe with all obedience to the sence which the Catholike Church containeth in her tongue, being of more value, for that it was sanctified in the title of our sauiours Crosse, assuring themselues out of Saint *Augustines* warrant, that it is most insolent madnesse to dispute of any thing which the whole Church dooth practise, and obserue throughout the worlde, though it were not to be doone. And for the pronouncing, though it be not so exact, yet they are no more to be reprooued then those which S. *Augustine* noteth in his time, would sing in the church *Floriet* for *Florebit*, and pronounce

Iero to. ep. 58.

Aug. ep. 118. c 25.

Aug. de doc.

nounce the last sillable saue one of *Ignoscere*, long, whereas it should be short, which as that good S. noted, he that should go about to reforme, might in seeking to shew himselfe more learned, prooue himselfe more weake and feeble. For God respecteth the meaning of the man & not the mouthing of the words, and needeth not wordes to discouer vnto him the secrets of mens hearts. For did not *Balaam* blesse as *Origene* obserueth it, when he vnderstoode not what he saide. And do not Magitians (sayth hee) inuocate diuels with words which they vnderstood not, and are assisted by them in euill, and will not God assist his seruaunts in good? Doo not the Iewes at this day pray still in the Hebrew, which tong none of them but the learned do vnderstand, the common sort beeing acquainted onelie with the common tongue of the Countrey where they conuerse. And doo not the Grecians vse in like sort the Greeke, as in *Corsu* and other places, where their vulgar tongue is Italian. Do we not reade in the Acts of the Apostles, how the *Parthians, Medians, Elamites, Mesopotamians, Iews*, the inhabitants of *Capadocia, Pontus, Asia, Phrigia, Pamphilia, Egypt, Libia*, &c. came all to *Hierusalem*, where seruice was

Ho. in Num. cap. 22.

Ibidem.

Act. 2.

vsed

vsed in the Hebrew, which most of them vnderstood not. And did not the Primitiue Church vse all the seruice in Latin here in the West, as witnesseth *S. Cyprian*, Saint *Augustine*, Saint *Hierome*, and sundrie others of the ancient fathers. And to come to an ende, if it be requisite, of necessity it must be, eyther in part or in whole: but in part there is none so simple (as we signified before) as vnderstandeth not, and in whole, there is perhappes no man liuing so learned as vnderstandeth all: For who dares presume to say that he vnderstandeth all the Psalmes, which are neuertheless daily sung of such as would seeme to say nothing but what they vnderstand. We will therefore for this time conclude, that seeing the vnderstanding dooth but onely make the words pronounced descend to the heart, and the intention without the exact vnderstanding, makes the prayer ascend into heauen. Let those which haue not the gifts of all the parts, vse the speciall and cheefe part in such sort, as they may entertain God in the cheefest manner, and let them not be ouer eager to desire to know more, and to loue lesse, as all curious idle finde-faultes bee, who like *Samsons* Lions, haue hony in their mouthes,

Cip. ex p. orat. dom. 13 Aug. ep. 13. de dono perseuerantiæ. Hierom. in præfat. ptal.

Iud. 14.

and

and neuer eate it, faire words in their lips, and foule works in their liues, God in their tongs, and the diuel in their harts, and being lewdly led with the spirit of vanity, are more prone to find fault where there is none, then to amend any where there is a multitude too many. For if such were not, neither should I haue so iust a cause to interrupt your patience, with this tedious discourse, nor so many be depriued of the commodities which may bereceyued by the reuerend vse of this Rosarie. VVhich hauing thus homely vndertaken to commend, according to my small abilitie, I commit you to the protection of God, and to the parentage of the patrons, and practisers thereof, and my selfe to your charitable remembraunces, when you are most deuoutly busied in it.

Certaine

# Certaine obſeruations to be vſed in Praier, and firſt the fiue parts therof contained in a verſe.

1 Reuerently *Prepare*, 2 Aduiſedly *then reade*, 3 Deuo'tly *& meditate* 4 heartily *gine thankes* 5 humbly. *and make requeſt.*

*Theſe are fiue partes of prayer much praiſed and practiſed of the beſt.*

PRepare: If the baſeſt Fidler dares not for feare of leeſing is reward, or receiuing a worſe urne preſſe to play in the baſeſt reſence he commeth, without rſt tuning his inſtrument, howe much

much rather ſhoulde wee feare to preſume to pray in gods preſence who made, preſerued, redeemed, and ſanctified vs, & at which the angells and powers of heauen do tremble, without due preparatiō: And therefore wee haue placed a ſhort iaculatorie praier at the beginning of euery Myſtery, which you may vſe in ſteede of a better, with this *Prouiſo*, that you do neuer leaue off to pronounce it, till you perceiue your tongue and heart doe concurre.

2 Then reade or remember the myſterie for helping of you, in the whiche I haue diſpoſed two verſes ouer euery picture.

3 And meditate eyther in all,

or

or in some one or twoo of the points which I haue layd down, as your leisure and deuotion shall serue.

4 Giue thankes for thankfulnesse, for one benefite soliciteth another.

5 And make request, eyther for some particular thing, which your present necessitie requireth: or if you please, vse the two verses placed vnderneath the picturs of euery Mysteric.

# The vertues which are to be demaunded in petition.

4 Which are the foundation.

1 *The minde and body setled well,*
2 *discretion, thought, attent:*
3 *The tong restraind and calld to cou*
4 *rigour of gouernement.*

4 Other containing the summe of perfection.

1 *Obedience true, and* 2 *proper will,*
3 *in mortified state:*
*Courage to conquer labours hard,*
4 *of selfe an holy hate.*

4 Other soueraigne vertues.

1 *Inward and outward humblenesse,*
2 *in body poore and spirite:*

3 *Patient in woe, 4 purenes in workes,*
*God onely to delight.*

4 Other, which are the beginning
and end of perfection.

1 *Firme faith, 2 sure hope, 3 and fierie*
*which heart must still inflame, (loue,*
*A reuerend feare which alwayes must*
*put all our workes in frame.*
*With all these vertues named before*
Perseuerance *must haue place,*
*Which causeth man Perfections top*
*to scale in little space.*

## Seauen poynts to be obſerued in the fiue partes of Prayer aforeſaide, but ſpecially in meditation.

1 *Firſt, not for courſe prefixed thus,*
*a better thought to ſhunne:*
*For when you haue what you deſire,*
*what would you more haue done?*

2 *Next, ſhake ſuperfluous inſight off,*
*from the vnderſtanding ſtill:*
*And ſo betake this charge vnto*
*affections of the will.*

3 *The third aduiſe, is that the will*
*be not too vehement:*
*To ſeeke for ſobbes and teares by force,*
*but quiet and content.*

4 *The fourth, to vſe attention due,*
*eſchewing each extreame:*
*Too much hurts too much, too litle more,*
*the beſt reſts in the meane.*

5 *The fift, not to dismay your selfe,*
*although deuotion faile:*
*But patiently expect the end,*
*in hope you may preuaile.*
6 *The sixt, not to be ouer short,*
*for a deaw doth bring small gaine:*
*The barren soyle which should be sowst*
*with lustie showres of raine.*
7 *The seuenth, Gods visitings to take,*
*as quietly as you may:*
*For man which shunnes God, seeking him*
*may seeke him, and haue nay.*

# The fiftene Mysteries of the Rosarie of our B. Ladie, contained in verse with Petitions.

*Heauen laugheth, Angells reioyse, the world triumpheth, hell trembleth, diuells doe flie, as often as with reuerence we doe say an* Aue Maria. S. Bernard.

*The Father will not denie the Sonne earnestly requesting: neyther the Sonne the Mother, importunately requiring: neither the Mother the sinner mournefully desiring.* Saint Bernard.

Matt. 1. 20. HEere Gabriel the Archangel doth,
Our blessed Ladie greete:
Luc. 1. 35 Who with content conceiued Christ,
Our soueraigne Sauiour sweete.

GOd graunt the power and strength of God,
My soule may dayly haile:
That it conceiuing Christ may bring
Forth teares of good auaile.

*Pre*

*Mysterie.*

*Prepare*

Blessing your selfe with *in nomine*, Mother of God, pray for me now and euer.

*Then reade*

The verses written ouer the picture

*And meditate*

1 On Gods great mercy and infinite charity, who vouchsafed so humbly to incarnate himselfe to redeeme mankinde from the miserie of orignall sinne, without any foregoing merit worthy of it.

2 On the exceeding loue which

Pre-

our Ladie bare towardes GOD from her very infancie, and the great care she had to performe hir vow of Virginitie, and imitate her in loue and care to performe all thy lawefull vowes and good purposes.

3 Of the greatnesse of the Ambassadour, importance of his embassage, worthinesse of our Ladie, the entertainement she gaue the Angell, their interparlie, and and the wonderful worke which was wrought at the very instant of her consent, assuring thy selfe, that GOD both can and will as effectually resigne thy will to his.

*Giue thankes*

For

*Mysterie.*

For these, and all other benefites with *Alleluia* or *Laus tibi Domine.*

*And make request*

Either for some gift of grace your present necessitie requireth, or with the verses written vnder the picture. Then begin your beades.

# The second ioyous

Luk. 1. 39. to

Heere humbly she conceiued with Christ,
Her coosin goes to see:
Who with her Babe in wombe shewes her
Gods mother deere to be.

Teach me Lord humblenesse to learne,
Of the, and mother milde:
And thankefulnesse and honour of
Saint Elizbeth and her childe.

Pre-

*Mysterie.*

*Prepare*

God the Father ſtrengthen me.

*Then reade as before*

*And meditate*

1 With what ſpeedineſſe, charitie, and humility our Lady newly aduanced to be the Mother of God, and aduertiſed by the Angell that her coſin *Elizabeth* was miraculouſly gone ſixe moneths with childe, went ouer the huge and craggie hilles to viſit her, and learne of her to be humble to thy inferiors.

2 Howe dutifully and ioyfully both S. *Elizabeth* and her childe in her wombe receiued the mother of God, and their Sauiour newely conceiued in her, and

learne then to be dutifull to thy superiors.

3 With what ioy our Lady gaue thankes, saying: *Magnificat anima mea Dominum*: and learne of her to be thankfull to God for all his benefits

Giue thankes as before

*And make request*

Either for some vertue or other as you thinke most necessarie, or with the verses written vnder the picture.

Here

V

Mat. 1.20.
Luke. 1.35.

Heere God who made and gouernes all,
And thundereth in the Skie:
Most poorely borne twixt oxe and Asse,
In Cribbe doth weeping lie.

Iman made beast through sinne, do sue
To God made man, that he
True humblenesse and poucrtie
Of spirite will grant to me.

Pre-

*Prepare*

God the Sonne enduce mee with perfect wisdome.

*Then reade*
*And meditate* } *as before*

1 How our lady, desirous to obey the Emperours edict, went in the depth of winter so poorly as shee was enforced by meere want and necessitie, to take vp her lodging in a homely stable among beasts, becing abandoned of men, and all worldly comforts, and howe her lodging was hanged perfumed and furnished, & learn to be

obedient, humble, and patient.

2 How ſhe brought forth him, which was to redeem thē which had reiected her, and howe the world became dumbe, the mirth of heauen mourned, he that clothed all things lay naked, he that heauen & earth cannot comprehend, was contained in a little vile and baſe crib, and he whoſe preſence maketh the verie powers of heauen to quake & tremble, lieth himſelfe quaking and ſhiuering with colde, masking his diuinitie with our humanitie, his plentie with our penury, his omnipotencie with our impotencie, and learne to contemne all pride and vanitie. For reme-

die

die whereof it pleased GOD so humbly to inthral himself to this extreame depth of miserie.

3 Howe Gods helpe is neereſt, when mans is furtheſt, and therfore reſpecteth ſuch as the world reiecteth, as appeared by the ſong and preſence of angells to conſort our bleſſed Ladie, and warning the poore vigilant ſhepheards, at the very inſtāt of Chriſts birth whereby wee may learne howe greatly God is pleaſed with pouertie and watchfulneſſe.

Giue thankes } as before
*And make requeſt* }

Luk. 2. 22. Our Lady humble, simple, chaste,
Needes purified would be:
Wherefore of Turtles or yong Doues,
A paire heere offereth she.

Simple with Doue to meditate,
With Turtle chaste to waile:
And humble with thy mother Lord
To be, let me not faile.

*Pre-*

*Prepare*

God the holy Ghoſt enflame me with his loue:

*Then reade*
*And meditate* } *as before*

1 How the bleſſed Virgine mother imitated her ſonne in humilitie, going to be purified, as hee had vouchſafed to bee circumciſed, when neither of them were ſubiect to the lawe, and the one being prouided for ſinners, and not for him that neuer ſinned, the other for vncleane women, & not for her that had no wem,

or blemiſh in her.

2 How olde and iuſt *Simeon* (vnto whom it had beene reuéaled in reſpect of his iuſtice, that hee ſhould not depart this life, ere he had ſeeene his Sauiour) reioyced to receiue him, whom he had ſo long expected, with *Nunc dimittis &c.* and indeuoure to followe his vertue and confidence, that you may come to ſee Chriſt in heauen as he did in earth.

3 On the ioy our Ladye had to ſee *Simeon* the Prophet, and *Anna* the vertuous deuout and abſtinent Propheteſſe publiſh her ſonne to bee the Sauiour of the worlde, and with what feruour ſhe offered vp hir ſonne to his fa-

ther

ther, being the moſt worthy and welcomeſt preſent that euer was offered in that temple, and howe ſhe was either ſo poore that ſhee could not, or ſo humble as ſhee woulde not offer any other preſent thē the pooreſt were accuſtomed to do, and that was a paire of turtles, or two yong doues.

Giue thankes
*And make requeſt* } as before

## *The fift and laſt ioyous*

Chriſt twelue yeeres olde, our Lady loſt,
Luk. 2. 49. And three dayes ſought about:
With Doctors whome diſputing ſhe
In Temple findeth out.

If I by ſinne (ſweete Lord) do chaunce,
To erre and go aſtray:
To finde thee out within thy Church,
Let me not miſſe the way.

Pre-

*Prepare*

Saint Mary pray for me nowe and euer

*Then reade*
*And meditate* } as before

1 On the great deuotion of our Ladie, who being a woman and not bounde to goe to *Ierusalem*, went neuertheleſſe yeerely thether, and imitate that vertue.

2 How comming from thence, ſhee loſt her ſonne, and how ſhee ſorrowed for his abſence, howe diligently ſhee ſought him, how glad ſhe was of his preſence, and how careſull to keepe him, ſo as ſhe neuer more loſt him, learne likewiſe to imitate her, whenſoeuer thou haſt loſt, forſaken, or

forgotten him through sinne of negligence.

3 How she foũd him not amõgst his kinsfolkes, or worldly frinds feasting, but in the Temple disputing with the Doctors doing the wil of his father: & how dutifull he was to her, and learne to finde him out in the church, by recoursing to the Sacrament of penance, if thou hast lost him, and not in delightful banquets and worldly pastime, & to follow Christ in obedience to God and thy parents.

Giue thankes } as before
*And make request* }

And so making an end of thy beads, and the fiue ioyfull Mysteries, conclude with *Gloria Patri, & Filio, & Spiritui sancto &c.*

*An*

Luk.22.43. 45. An Angel comfortes Christ whilest he
Sweat bloud in prayer with paine:
When his Apostles dulld with griefe,
From sleepe could not refraine.

In prayer sweete Iesu comfort me,
And each distresse beside:
Preserue me from the sleepe of sinne,
By my good Angells guide.

Pre-

*Mysterie.*

*Prepare*

Blessing your selfe, saying, *In nomine patris*, and most blessed Virgine of Virgins pray for me.

*Then reade*

The vppermost verses

*And meditate*

1 Howe Christ oppressed with exceeding griefe & feare foreseeing the instantnes of his most bitter passiō, prepared himselfe with prayer, comforting his Disciples, and exhorting them to watch & pray with him, and how he came louingly, and waked them out of their sleepes, and indeuour to imitate it in euery distresse.

2 With what great humility and reuerence he prayed, humbling him-

himselfe on his knees, and resigning his will wholy to the will of his Father: persevering so fervently in prayer, and so destitute of naturall comfort, as the bloud which of other men in like feare and griefe recourseth to the hart to comfort it, brake out into a blody sweat mixed with water so abundantly, as it trickled down to the very ground, and imbrewed his most blessed and sacred body, and how for our comfort hee remained comfortlesse till an Angell descended to comfort him, and learn to be reuerent, humble, confident, and perseuerant in prayer.

3 How mildly he accepted the treache-

treacherous kiſſe of trayterous *Iudas* calling him frind, and how mercifully he cured the eare of the miſcreant *Malchas*, and laſtly how he was forſaken of his diſciples, and rudely abuſed of the barbarous ſouldiers, by binding, beating, beſpitting and ſcorning him: And learne to be patient.

Giue thankes
*And make requeſt* } as before.

Our

# The ſecond dolorous

Mat. 27. 29
Mar. 15.
Luk. 23.
Ioan. 18.

Our Sauiour ſtript out of his cloathes,
To piller they did binde:
And whipt and ſcourgde his tender limmes,
Like whelps of tygres kinde.

My ſinnes (ſweete Lorde) deſerue the ſtripes
Which thou doſt ſuffer heere:
For which forgiueneſſe on my knees,
I aske with mourneful cheere.

Pre-

*Prepare.*

All ye holy Angels, and Archangels pray for me.

*Then reade*
*And meditate* } *as before*

1 Howe *Pilate*, who sought all meanes to deliuer Christ from death, deliuered him to the Iews, that they might mittigate their malice & fury in whipping him, and therby increasing his tormēt, being (in doing against his conscience) not onely the author of his whipping, but also of his crowning with thornes, his ab-

 using.

using with scornes, and finally of his ignominious and shameful death: and thinke that all dissemblers do dayly immitate *Pilate*, scourging their Sauiour with their sinnes, who to remoue the wrath and scourge of his Father, was thus cruelly scourged of most wrathfull sinners.

2 Howe much more diligent the cruell executioners were to strippe, binde, whippe, and torment Christ, then thou art to leaue sinne, to loue GOD, and procure thy owne saluation, and learne to be more diligent.

3 Howe meekely this most innocent Lambe endured his nakednes, binding, torments, and

con-

confusion to clothe man with innocency, to vnloose the bands of his sinnes, and to bring him with triumph to a place of rest and euerlasting blessednes and glory, and immitate his meeknes, and take compassion of his torméts.

Giue thankes
And make request } as before

Mat. 27.29 A platted crowne of poynant thornes,
Lanſperg. Vpon his head they ſtraine:
Which drawing bloud doth pierce the fleſh,
And paſſe vnto the braine.

Lord let the memorie hereof
With me for euer bide:
That it may plucke and cleane pull off,
The plumes of peeuiih pride.

*Pre-*

*Prepare*

All ye holy Patriakes and Prophets pray for me.

*Then reade*
*And meditate* } *as before*

1 How the mercileſſe Iewes vnclothed our mercifull Sauiour Ieſus with no leſſe cruelty thē they had before bound him, and how the print of the ſcourges appeared blacke and blew on his bleſſed body, moſt pittifully all embrewed ouer with goare bloud, and how after that he had with great difficultie clothed himſelfe,

they plucke of his garments a-gaine, which had clouen faſt to the woundes of the ſtripes, and the very skinne together with it, to attire him skornefully in a coate of diſgrace, to make themſelues ſport withall.

2 How the ſouldiers cladde him in an olde ſcarlet weede and ſtrained a crowne of thorne moſt cruelly vpon his heade, which piercing him to the braine, cauſed the bloud to ſpring out in ſtrems moſt aboundantly, and then placed a reede in his hande in ſteede of a ſcepter, flouting and adoring him in ſcorne, and ſtriking him on the head with it, making a foole of the moſt chiefe and ſoue-

raigne

raigne wisedome.

3 How Pilate brought him out to publike shew, who had beene crowned with thornes, to satisfie for our pride, vsed like a foole to satisfie for our follie, &c. and all to procure the pittilesse Iewes to pittie him, of which purpose hee failed, and therefore do thou present him with all these torments to his Father, where thou shalt not faile to find mercy, especially if thou immitate his patience in iniurie.

Giue thankes
And make request } as before

Christ beareth heere his heauie Crosse,
Mat. 27. 32. 33. With great and greeuous paine:
The hugie burden of the which,
He hardly could sustaine.

VVhat Crosse so ere be layd on me,
Good God I humbly pray:
That I may stowtly beare it through,
Not fainting in the way.

*Pre-*

*Mysterie.*

*Prepare.*

All ye holy Apostles and Euangelists, pray for me.

*Then reade*
*And meditate* } *as before*

1 Howe miserable Pilate ouercome with base seruile & worldly feare condemnd Christ against his conscience, acknowledging him to bee innocent by washing his hands, & how mildely Christ accepted it.

2 How being all faint and feeble and ouerladen with the hugie burthen of so weighty a Crosse

layed vppon his tender and skinleſſe backe and ſhoulders he vndertooke the toyle moſt willingly, though his backe bended, and plied, his knees doubled and feet ſtumbled therewith, ſo as he had many a grieuous fal, & left perrie ſo plenteouſly on the ground, as he might haue beene traced by it.

3 How the Iewes nót mooued with any compaſſion, drew him like a dogge with a rope about his middle, and whē they ſaw he fainted and was not able to holde out, they hired *Simeon Cirenus* to cary (as ſome think) his Croſſe after him, or rather the hinder parte of his Croſſe with him, and this for no deſire they had to eaſe

him

him, but of mallice to haſten his death. Laſtly, how he ſpake to the women that wept vppon him (amongſt whom, it is not vnlikely, but his bleſſed mother was one) and endeuoure to ſuffer with and for him.

Giue thankes
And make requeſt } as before

## The fift dolorous

Mat. 27. 35
Mar. 15.
Luk. 23.
Ioan. 18.

Christs tender handes and feete so full,
Of sinews and of vaines:
Nailde to the Crosse our Lady views,
Anne ruthfully complaines.

My sinnes (sweete Lorde) torment thee thus
Thy Mothers did not so:
Make me therefore with thee and her,
Partaker of this woe.

Thy

Thy crowne, thy croſſe, thy nailes, thy wounds
And euery other paine:
Sweete Chriſt I craue, that euermore
I may in minde retaine.

*Prepare.*

Al the holy Martirs pray for me

*Then reade* } *as before*
*And meditate* }

1 How Chriſt being brought to *Mount Caluery*, they ſtripped him out of his clothes againe, which they could not conueniently do without taking off his crowne of thornes, which placing on againe made as many new woũds as he had before, and then nailed firſt his left hand (as ſome think) being next to the heart to ſatisfie for *Eues* hande ſtretched out to take the forbidden fruite: and then

Gueuerra in monte Calu.

then racked out the other hande, and then the feet to be nailed in the moſt tender partes, where ſo many veines and ſinewes meete, and forget not howe the ſtrokes of the hammer miſſing ſomtimes lighted on his tender handes and fingers.

2 What confuſion it was to bee hanged vp naked in ſuch a preſence betwixt thieus in the view of his mournfull mother, & how he ſuffered in euery ſenſe, and firſt in ſmell, the place beeing moſt lothſom, in hearing blaſphemies, in weeping, ſeeing his mother & a few friends, and a multitude of vnthankfull wretches, taſting eyſell and gall, and feeling moſt

bitter

bitter torments which because he was more pure of complection, were more sensible to suffer.

3 How their malice ceased not with his death but made them to pierce his side with a wounde, which rather went to the liuing heart of the mother, then greeued the liueleſſe heart of the ſon, and how the Sunne and Moone withdrew their beams, the rocks rented, and graues opened, and relent with them.

Giue thankes
And make requeſt } as before

Heere-

Mat 27.
Mar. 16.
Luk. 24.
Io. 20.

Hereafter three dayes, Christ from graue,
With triumph doth arise,
With body glorified so,
As thought cannot comprise.

Lord let me not lie dead in sinne,
But rise by grace againe:
And graunt me when all flesh shall rise,
In heauen with thee to raigne.

Pre-

*Prepare*

With blessing your selfe with *in nomine patris &c.* Virgine and Mother of the Maker praye for mee.

*Then reade*
The vppermost verses
*And meditate*

1 How Christs body being layd in the graue, his soule descended to deliuer the fathers out of *Limbo*, which had long before most earnestly expected him, and now most ioyfully receiued him, and how hauing stayed there till sun-

day morning, hee retourned to the bodie, though it had beene ſtill in a ſort vnited thereunto by reaſon of the diuinitie, as we ſee the twoo ends of a broken bowe tied together by the ſtring, and with it roſe vp moſt gloriouſly and miraculouſly, his ſepulcher being ſhut faſt.

2 Howe after his reſurrection, he appeared firſt (as it is likely) to his moſt bleſſed Mother, as ſaieth *Nicæphorus* in the two and twentie chapter of his firſt booke of the Eccleſiaſticall hiſtorie. And what ioy ſhe receiued of it.

3 Howe hee appeared to *Mary*

Mag-

*Magdalene*, in recompence of her loue & diligent perſcuerance and watchfulnes: And imitate her vertues. And laſtly to the Apoſtles, and what comfort they receiued of it.

Giue thankes
*And meditate* } as before

Mar. 16. Chriſt bleſſing his diſciples heere
19. Doth in their ſight aſcende,
Luk. 25. 51. Aboue the Starres where he doth raigne,
Act 11. 10. In ioy deuoide of ende.

Grant me good Lord that I may ſpende
My life on earth ſo well,
As I through grace may fauour finde
with thee in bliſſe to dwell.

*Pre-*

*Prepare*

All ye blessed companie of Confessours, pray for mee.

*Then reade*
*And meditate* } as before

1 How mercifully and louingly Christ vouchsafed in his glorified body to conuerse & eate with his Disciples, and after hee had mildly rebuked their incredulity, presently enformed them how to vse themselues after his assension, willing them to repaire to Mounte *Oliuet* : And learne to be meeke and humble, and to en-

dure his Fatherly checkes and visitations paciently.

2 How comming to Mounte *Oliuet* accompanied with the holy troope, which he had deliuered out of *Limbo*, taking his leaue of his moſt louing Mother, Apoſtles, and other frindes preſent, he aſcended vppe into heauen in their ſights with no ſmall ioye and heauenly triumph, and with this conſideration mounte thy minde after him.

3 Howe his Mother with his diſciples and friends behelde him thus glorioufly aſcending, til they ſay two Angels deſcend, willing them

them to ſtaye no longer there, wherewith they all repaired to *Ieruſalem* to giue thankes.

Giue thankes
*And make requeſt* } as before

Act. 2. 3. The holy Ghoſt in parted tongues,
Diſcendes as t'were of fire,
And wellnie ſix ſcore perſons doth
With heauenly reede inſpire.

Come holy Ghoſt, come ſacred ſpirit,
Grant me thy grace diuine,
That I to thee in each thing may,
My will at full reſigne.

*Pre-*

*Prepare*

All yee holy virgins pray for me.

*Then reade*
*And meditate* } *as before*

1 Howe the blessed virgin with the Apostles and disciples which were present at his Ascension, being together in feruent praier, expecting the comming of the holy ghost, as they hadde beene willed, and stirre thy deuotion with it.

What ioy euerie one of them

conceiued, eſpecially our bleſſed Lady, when they ſaw the holy ghoſt, in forme of firy tongues ouer the Apoſtles heads, after they had ſo many dayes together perſeuered ſo deuoutly, and expected ſo earneſtly, and learne to be ſo perſeuerant and feruent with thē, if thou meane to obtaine the gifts of the holy ghoſt.

3 What wonderfull effects the preſence of the holighoſt wrought in them, making them, of cowards, coragious, of feeble, ſtrōg, of rude and ignorant, learned and eloquent, turning their ſorrow to ſolace, their ſadneſſe, to gladneſſe, their feare and coldneſſe, to feruour and boldnes, & wholly

tranſ-

transforming them from earthly to heauenly, in ſuch ſort, as they preached Chriſt publikely, and conuerted multitudes preſently.

Giue thankes
*And make requeſt* } as before

Our

Our Ladie who on earth had liude,
From earthly ſinne ſo free,
Deſerude with heauenly glory great,
Aſſumpted thus to bee.

*Amb. lib. 2. de virginitate. Aug. ſerm. de Aſſumpt. Athanaſius ſerm. in Euang. de Deipa. 5. Dioniſ. Damaſcen de dorm. dei Bernard in ſerm.*

Sweet virgin pray vnto thy ſonne,
In life to grant me grace,
To ſerue you ſo in earth as I
In heauen may haue a place.

*Prepare*

All yee holy saints of all sortes, pray for mee.

*Then reade*
*And meditate* } *as before*

1 How our blessed Ladie had death in desire, and life in patience, and longed to be dissolued, that she might be out of this vale of miserie, to enioy her sonnes presence in the mount of euerlasting glorie, and what ioy shee conceiued when shee perceiued her

Petr. de Paim. in a sermon of the assum. saith shee died of loue contẽplating so earnestly of God as her soul lost hir bodie.

her time was come.

2 Howe ſhee prepared her ſelfe for her happie paſſage, and howe the Apoſtles according to her deſire, who had beene diſperſed abroade in diuers partes of the worlde, were all miraculouſly brought together, as ſaint *Dioniſe Arop. Cap.* 3, *ad Timoth.* & what comfort they were to her, and ſhee vnto them, and laſtly what confidence and ſecuritie the innocencie of her life gaue her.

3 How glorioufly hir innocent ſoule was carried by Angels, as S. *Ambr. lib.* 2. *de virg.* and Saint *Aug. ſer. de aſſump.* note it, and howe ioyfully receiued by her ſweete ſonne and the whole tri-

nitie

nitie,& placed aboue all the Hierarchies of Angels, which entertained her with their sweete consort of heauenly Musicke most melodiously.

Giue thankes
*And make request* } as before

5 Ephrem. Our Ladie here is crownde with bliſſe,
5. In pay of all her paines,
Licurg. 5. Where for each croſſe of earthly cares,
Iacob 5. An heauenly crowne ſhe gaines.
Baſil.
S. Chriſo.
S. Cyrill.
hom. 9.
Neſtor.
S. Bernard

O Queene of heauen which worldly cares
Eſcaped haſt ſo free,
Pray that our bale may be our bliſſe,
Rightly to follow thee.

Pre-

*Mysterie.*

*Prepare.*

O Queene of heauen pray for vs.

*Then reade* } *as before*
*And meditate* }

1 How our Ladies soule beeing thus assumpted, descended shortly after, and went into her blessed bodie, which (as it is likely) was as free from corruptiō as her soul had beene from sinne. For if *Rahab* the harlot was spared, for only harbouring one of *Iosuas* spies but for one day, : how much more deserued the bodie of this blessed virgin to be preserued free from corruption, which had shrouded and preserued the Sauiour of the world nine monethes together.

2 How her ſacred ſoule hauing entered her bleſſed body, and endowed it with the gifts of agilitie, ſwiftnes, impaſſabilitie, and immortalitie, ſhee was triumphantly receiued in ſoule and body into the court of heauen, by the whole ſocietie of Saintes and quires of Angells.

3 How gloriouſly ſhe was inueſted and crowned by the holy Trinity where ſhe remaineth readyto ſolicite and make interceſsion for all ſuch as follow her vertues, and commit themſelues to her patronage.

Giue thankes } as before
And make requeſt }

And then ende your beades and conclude with *Gloria Patri &c.*

*Meditations for the ſeuen Euenings and Mornings of the weeke contained ſhortly in verſe, for the better remembring of them: and firſt for the mornings*

On munday morning meditate, humilitie to gaine: Matt.26. Marke 14.
How Chriſt did waſh Apoſtles feete, and Sacrament ordaine. Luke 21. Ioh.15.

*Tueſdaie morning.*

On tueſday morne how ſweating bloud, Chriſt did in garden pray: Luke 22. Matth.26
On Iudas kiſſe, how tane, how bound, how Poſtles fled away. Ioh.18.

*wenſdaie morning.*

On wenſday morne how fiue times toſſt, Twixt Iudges too and fro: Ioh.18. Marke 14.
And then to piller bound and whipt, turmoild and toyled ſo. Matth. 26. Luke 23.

*Thurſedaie morning,*

Thurſeday betimes, how crownd, how ſcornd, how ſet to open fight: Matth. 26. Mar.15.

Ioh. 19. Luke 13

And how he bare his hugie Crosse
in hard and heauie plight.

*Fridaie morning.*

Matth 27 Luke 23 Ioh. 14

On friday morning thinke vpon
the great and grieuous paine:
Our Sauiour sweete with patience great,
in passion did sustaine.

*Satterdaie morning*

*Longius*

Ech satterday at morning thinke,
on wound which souldier gaue:
How tane from Crosse, how mother mournd,
how laid into the graue.

*Sundaie morning.*

On sundaie morning, how sacking helf,
he risen did appeare
To mother, then to Magdalen,
and his disciples deere.

*munday tuesday wensday thursday friday*
Sinnes, miseries, death, iudgement, hel
*saterday sunday*
blisse, benefits do show,
From munday forth how euery night
Men may their thoughts bestow.
*munday tuesday wensday thursday friday*
maundy, garden, scourging, crowne, crosse
*saterday sunday*
graue rising vp do tell,
How man ech morne from munday foorth
may meditate full well.

The same meditations laid downe more at large, and first for the nights.

*Mundaie night.*

On munday night to know thy selfe,
call all thy sinnes to minde:
True humblenes of heart thereby,
and penaunce due to finde.

*Which that thou maist the better doe, consider these foure poines,*

1 The multitude of former life,
2 defects of present state:

1 It offendeth God.
2 for a vanitie.

3 boldly & without scruple.

3 Their grieuousnes for three respectes,
4 Twixt God and man the hate.

*Tuesdaie night*

On tuesday night to daunt thy selfe,
and peeuish worldly pride:
Thinke how thicke miseries assault
mans life on euery side.

*For thy help remember Christes paines.*

1 How short, 2 vnsure, 3 fraile, 4 feeble, 5 false
how full of 6 care, and paine
Man findeth life, how dreadfull death,
and reape thereof some gaine.

*wensdaie night.*

Thinke on the houre of dreadfull death,
on euery wensday night,
Wisedome to winne, to shunne foule sinne,
to be preparde aright.

*which, that thou maist the better doe, consider well these nine points.*

1 Vncertaintie, 2 soules parting, 3 feare,
4 count, 5 nealing, 6 gasping woe,
7 Soules agony, corps 8 funerall,
9 and where the soule doth goe.

*Thursdaie night.*

On thursday night the feare of God,
and hate of sinne to finde:

The

The dire and dreadfull iudgement day
imprint thou deepe in minde.

*For this help therein thinke on these*
*fine points.*

The 1 fearefull time, the 2 griesly signes,
the 3 worlde consumed with fire:
The trump, the 4 Iudge, the 5 count, the doom
which giues the bad their hire.

*Fridaie night*

On friday night the feare of God,
and hate of sinne to gaine:
Of ghostly hell thinke well vpon
the great and greeuous paine.

*And for thy help remember*

The wofull place, the wofull paines
of sence and losse: the pay
Proportioned to ech offence,
and that it lasteth ay.

*Saterdaie night*

On saterday at night to ease,
and sweeten all annoy:
Thinke on the happy home of heauen,
And euer-during ioy.

*In which meditation consider of*

The place, the companie of Saints,
the sight of God so pure:

Saints

Saints bodies glories : last, all blisse,
which alway shall indure.

*The bodie glorified amongst others hath these priuileges.*

Most subtile, swift, impassible,
more cleere than shining sunne.

*Sundaie night*

On sunday night call all Gods gifts,
and benefites to minde:
Thereby his loue, a thankefull heart,
and griefe for sinne to finde.

*And for the help of this memorie thou maist reduce all to fiue kinds.*

1 Creation, 2 conseruation,
3 Redemption, setting free,
4 Vocation, 5 secret gifts, and these
Particular which bee.

*Touching the second vocation or calling by penaunce, consider how manie benefits man receiueth of God, to way.*

Expecting, suffring sent good thoughts,
Mouing thy stonie minde:
Pardoning, in giuing grace and gifts,
no more to be vnkinde

FINIS.

# AN ANSWERE TO MASTER WILLIAM Perkins, concerning *Christs Descension into* hell.

By IOHN HIGINS.

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